ADVICES OF HAZRAT THANWI

ارشادات حضرت تھانوی رحمۃ اللہ علیہ

Translated By
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Idaratul - Ma'arif
Karachi - Pakistan

ADVICES
OF
HAZRAT THANWI

(Irshaadaat Hazrat Thanwi)

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FOREWORD

بِسْمِ اللّٰهِ الرّحمنِ الرَّحِيْمِ

اَلْحَمْدُ للهِ رَبِّ الْعٰلَمِيْنَ ، وَ الصَّلاَةُ وَ السَّلاَمُ على أشْرَفِ الْمُرْسَلِيْنَ ، وَ عَلى اٰلِه وَ أصْحَابه أجْمَعِيْنَ ، وَ بَعْدُ:

Hakeemul Ummah Hadhrat Moulana Ashraf Ali Thanwi (رحمة الله عليه) needs no introduction. He is the author of many books including the famous Beheshti Zewar and Bayaanul Qur'aan, a Tafseer of the Qur'aan in Urdu comprising of three volumes. His books have covered all the various sciences of the Deen. His sermons, lectures and advices (Malfoozaat and Irshaadaat) have been transcribed by many.

This booklet is a translation of one of those transcripts. The original is in the Urdu language under the name: IRSHAADAAT/MALFOOZAAT published by Kutub Khaana Mazhari, Gulshan Iqbal, Karachi, Pakistan.
Irshaad or Malfooz means a statement of advice. I have attempted to give each Irshaad a heading, but do remember there are numerous Irshaadaat which have much more in them than what the heading states.

May Allah grant one and all the guidance to practice on these advices. May He through His Grace accept this effort and bless us with joy and prosperity in both worlds. Aameen.

May Allah Fill Hadhrat's grave with Noor and grant him a lofty status in the hereafter. Aameen.

Sometimes due to certain circumstances it becomes difficult to verbally thank and express gratitude to someone. I hereby take this opportunity to dedicate the Thawaab of this translation to my parents who have reared, educated and supported me in comfort and adversity. I can never repay them nor express adequate gratitude for their kindness. It is only Almighty Allah who can adequately repay them on my behalf. May Allah Ta'aala grant them the full reward of this translation. May He also grant them Maghfirat and eternal pleasure. Aameen.

O reader! I earnestly request you to also constantly remember them in your pious Du'aas. Jazaakumullaah.

Translator

الله جل جلاله

بسم الله الرحمن الرحيم

AHAADEETH

1. A person who fulfills a need of a brother, it is as if he has spent his entire life in the service of Allah.

2. There is no greater ibaadat (form of worship) by Allah than pleasing another Muslim.

3.The most superior act after Imaan (after accepting Imaan) is to serve the creation.

4. A person who does not respect the elders and is not kind to the younger ones is not from among us.

5. The greatest cause of (a persons) Maghfirat (forgiveness) is (presenting to others) a pleasant face and kind words.

6. What you do not prefer for yourself, do not prefer for others.

7. Simplicity is a sign of Imaan.

8. Everything is beneficial for a Mu'min. When goodness reaches him he makes Shukr (expresses gratitude unto Allah). When grief reaches him he adopts Sabr (patience). Both these qualities are commendable.

9. A Mu'min should not remain displeased with his wife. If there is a quality in her that is displeasing, surely there is a quality in her that is pleasing.

10. A person who adopts the middle path (moderation in spending) will not become poverty stricken.

11. Nothing is more harmful to a person than excessive speech (futile speech).

12. First offer to the daughters, then to the sons whatever is purchased from the market place.

13. Someone asked: “What is sin?” The reply given was: “That which the heart dislikes.”

14. When anyone of you has love for a (Muslim) brother, you should inform him that “I have love for you.”

15. O Allah! I admit unto You that if in anger I have said anything uncalled for to any member of my Ummah, or if I have cursed anyone, (after all) I am also human. Like other people, I also become angry. You have sent me as a mercy unto the creation. Therefore, transform my curse into a mercy for that person.

16. Who adopts silence has achieved success.

17. The person who is not grateful unto mankind (for their kindness) is also not grateful unto Allah.

18. Actions are judged according to intentions.

19. The best of actions are those which are done in moderation.

20. The person whose good actions pleases him and evil actions displeases him is a true Mu’min.

صلى الله عليه وسلم

IRSHAADAAT

MODERATION IN THE TEACHINGS OF ISLAAM

1. The Kalaam of Allah (Qur'aan) is most perfect because the Knowledge of Allah regarding conditions and circumstances is complete. He is the Possessor of choice, has control over everything and the One who makes everything effective. No attribute or condition overpowers Him. Thus, every law coming from Him will be perfect.

Never can His laws be too strict for He is not overpowered by His attribute of Wrath, nor are they absolutely lenient, for He is not overpowered by His attribute of Mercy, but He is the Possessor of choice and is Qahhaar (One who has control over things) and is Raheem and Kareem when He wishes to be. He is not overpowered or compelled by any attribute.

We learn from this that His Kalaam (Qur'aan) and all His laws are free from extremism. This is exactly why it is compulsory for every human to subjugate himself to the Shari'ah. The Shari'ah carries within itself all benefits and wisdom.

Experience has proven to us that we become overwhelmed by difficult conditions. This makes it more necessary to follow the Shari'ah of Allah so that we can preserve moderation.

Undoubtedly, there is tremendous moderation in the Shari'ah.

THE ESSENCE OF NOBLE CHARACTER

2. It is clear from the Ahaadeeth that the essence of noble character is not to give Takleef (not to trouble, annoy, hinder and inconvenience anyone). A Hadeeth states that one should not remove the staff (stick) of a brother lest he becomes annoyed. This should not be done intentionally or in jest. Due to the annoyance caused, such jest is forbidden.

ANSWER PROMPTLY

3. To avoid giving an answer when questioned or to delay the answer causing the questioner the inconvenience of waiting is highly disrespectful.

CRITERION OF LOVE FOR ALLAH AND HIS RASOOL ﷺ

4. Irrespective of the amount of love a Muslim has for his children, he will never tolerate disrespect from them regarding Allah and His Rasool ﷺ. The father will not be so angered with disrespect shown to himself as he would be angered when disrespect is directed to Allah and His Rasool by his children. Why did the father become so angry if he never had natural love for Rasulullah ﷺ? (The anger is proof of his natural love for Allah and His Rasool ﷺ).

THE POWER OF TAUBAH – REPENTANCE

5. Even if the whole world is covered in sin, Taubah wipes it all out. Dynamite is small in size but can destroy huge mountains.

ﷺ

COURAGE AND EFFORT

6. A bondsman (of Allah) should build up courage and make effort, Allah Ta'aala will ensure the persons success. When a father sees his child walking ten steps and falling, then due to mercy and compassion he assists the child and takes him into his lap. Just as the father desires the child to make an effort to walk, in the same way Allah wishes to see our effort. But sad to say, we are not prepared to move from our positions. (We are not prepared to make any effort).

7. Nothing is impossible for a person with courage. Courage is cultivated by staying in the company of a Kaamil (an experienced spiritual guide) or by communicating with him.

WAITING FOR PERFECT SERENITY IS FUTILE

8. To wait for total settling of the mind (i.e. complete devotion to Allah) is futile. This is not possible while one is caught up in this world (with its responsibilities and duties). To achieve this, even in a troubled and perplexed condition, start the connection with Allah Ta'aala. Gradually such single-minded devotion will follow. Otherwise life will come to an end (waiting) and complete devotion will not be achieved.

THE GREATER JIHAAD

9. There was no other Shaytaan that led Shaytaan (Iblees) astray. His Nafs (carnal desires) led him astray and turned him into Iblees. Overpowering the Nafs holds priority over overpowering the Kuffaar (Non-Muslims). Thus, striving against the Nafs has been referred to as 'Jihaad-e-Akbar' i.e. the greater Jihaad.

TRUE CONTENTMENT

10. Happiness and contentment in life is not based on wealth, but on the joy of oneself and the soul (spiritual self). Spiritual happiness is based on the relationship with the Deen and Allah Ta'aala. Thus, a person who has Deen but little material possessions has a pleasant life. On the other hand, without Deen the Dunyaa (material possessions) also becomes unpleasant.

If a person possessing wealth is seen to be in happiness then it is either because of the portion of Deen that he has in him or the observer has been fooled by the external condition of that person. If his internal condition is investigated, nothing but distress and unhappiness will be found. It is also possible the observer is unaware of the reality of genuine happiness. He (the observer) has taken superficial comfort to be true happiness. The secret is that true happiness and contentment is different and the means of happiness is different. (Do not misunderstand the material means and possessions to be actual happiness).

If those material things which people consider to be the means of happiness are not so, then Wallaah! In reality they are Adhaab – punishment. Allah Ta'aala says in the Qur'aan:

وَلاَ تُعْجِبْكَ أَمْوَالُهُمْ وَ أَوْلاَدُهُمْ إِنَّمَا يُرِيْدُ اللهُ أَنْ يُّعَذِّبَهُمْ بِهَا فِى الدُّنْيَا وَ تَزْهَقَ أَنْفُسُهُمْ هُمْ كفِرُوْنَ

And do not let their wealth nor their offspring impress you. Allah's plan is to punish them with these things in this world, and that their souls shall depart while they are disbelievers. (Surah Taubah)

It is not necessary that a person in possession of the material means of comfort be in actual comfort. Also, it does not necessarily mean a person not in possession of these material things is not happy and contented.

It is the way of Allah to deprive a person from comfort who is neglectful towards the Deen. Neglect towards the Deen results in the destruction of worldly comfort too.

COMMITTING A SIN DOES NOT DECREASE THE DESIRE FOR IT

11. Committing a sin thinking it will decrease (or eliminate) the desire for that sin (in the future) is a deception of Shaytaan. Yes, the desire will be decreased temporarily but the faculty and power of committing sin will be strengthened (long term) resulting in the eradication of sin becoming beyond ones power and strength.

TWO VIRTUES OF WOMEN

12. There are two qualities usually more vigorous in women than in men, which makes them (women) worthy of praise and kindness. The first is the ability to serve others and the second is chastity.

Although a man may be safe from unchaste actions, it will be extremely rare to find one pure from unchaste thoughts.

On the other hand, if a survey of a hundred noble women is taken, most probably the entire hundred will be such that they never had a single unchaste thought throughout their lives! Allah Ta'aala mentions such women in the Qur'aan.

SALAAH IS COMPULSORY IN ALL CONDITIONS

13. A sick person repeatedly expressed his 'utter helplessness' with regard to the performance of Salaah due to his clothes remaining Naa-paak – impure and unclean.

In reply Hadhrat said: "It is not a problem. If due to the sickness it becomes too much trouble for the sick person to clean or change his clothes, then his Salaah will be valid in impure clothes. In whatever condition, the sick person is not excused from the performance of Salaah. There is great emphasis on its

performance. Although there is great emphasis on its performance, (due to conditions) there is also limitless ease and concessions given (to make it easier for the sick person)."

The sick person was still not satisfied and assured by this answer and repeatedly said that how can the Salaah be valid (in impure clothes)?

Thereafter Hadhrat said: "This is the detrimental result of personal opinions. People think that Salaah in this manner (with impure clothes due to circumstances) will be defective. As it is, the rights of Allah Ta'aala are so vast and overwhelming, our Salaah can never be perfect. (i.e. we will never be able to fulfill His rights of worship. Our Ibaadat will never be up to standard in accordance with His rights and status.)

They erroneously think that if the clothes are pure, there is humility and concentration and everything else is in order, the Salaah is perfect. I say, with all this (above), the rights and greatness of Allah Ta'aala is still not fulfilled. So, if in every condition the Salaah is imperfect, why is a person not satisfied with performing Salaah in this condition?" (With impure clothes when forced to do so.)

THE CONDITION FOR ACCEPTANCE OF DEEDS.

14. With Ikhlaas – sincerity (i.e. doing something solely for the pleasure of Allah) even a small amount of Amal is accepted. If there is no thought of Ikhlaas but the 'mind is free', then too will the Amal be accepted. The mind being free means there is no intention of ostentation (or any other ulterior motive) nor the intention of doing it for Allah. (In such a state the deed will be considered to be for Allah.)

A MANSION IN JANNAH IN LIEU OF A MEAGER DONATION TOWARDS A MASJID

15. Rasulullah ﷺ said that if a person builds a Masjid the size of even a nest of the sand grouse (a type of bird), a mansion would be built for that person in Jannah. A question arises that, such a small construction (the size of a nest) cannot serve as a Masjid. Although the answer to this is that according to all linguists, rhetoric exaggeration beautifies speech; the other answer is as follows: Someone donated one rupee towards the construction of a Masjid. The one rupee equals the size of a nest in the entire building. Although this person has not built the entire construction, he will still receive a mansion in Jannah. So, one paise (cent) in the path of Allah can suffice for salvation just as thousands of rupees can.
(The sand grouse is a relative to the pigeon and is found in desert areas. It makes its nest in the sand without nesting material, but just by a hole gouged by its turning body – Translator)

MEANS OF CHASTITY

16. It is mentioned in a Hadeeth if you keep away from the women of others then your womenfolk will also remain chaste and modest. Respect your father and your children will respect you.
From this we learn that, if a person gazes at other women and destroys their chastity, (the result) is the chastity of his womenfolk will be destroyed.

HUMILITY A TREASURE

17. Tawaadhu' – humility (to lower and humble oneself) is extremely beneficial and advantageous. Servants of Allah have renounced their kingdoms for the sake of achieving humility. They did not bother with material things. After all, there must be a reason for them giving up the world and giving preference to achieving humility.

POCKET MONEY FOR THE WIFE

18. One of the rights of the wife is to give her some money, which she can spend at her own free will, which is called ‘pocket money’. The amount (per week, per month) can be stipulated according to their capacity and status, whatever is comfortably possible.

TREAT THE WOMENFOLK WITH KINDNESS

19. The Hadeeth instructs us to treat the womenfolk with kindness, for they are like captives unto you. Although the captor has full authority and control over the captive, it would be considered highly unmanly and unbefitting for the captor to ill-treat the captive.

The word ‘Awaan’ (Arabic word used in the Hadeeth) also indicates Purdah. And the purpose of Purdah is modesty, which is a natural quality of a woman. To force someone against a natural quality is a source of inconvenience and harm. The result of inconveniencing someone is the person’s unhappiness. So, keeping the womenfolk in Purdah is not oppression. In reality it is a means of their happiness.

THE CRITERION FOR DRESSING

20. The criterion for clothes is that the wearer’s attention must not be drawn to it, nor should his gaze linger on the garments he is wearing. If a Nawaab (a person of wealth and position) wears clothing worth a few hundred rupees, he will not be attracted to it at all. On the other hand, a poverty stricken and common person, on wearing clothes worth just a few rupees will be attracted and become preoccupied with its beauty and designs. So, for the Nawaab, clothing worth a few hundred rupees is permissible, and for the poverty-stricken person, clothing worth just a few rupees is not permissible.

Also, if a person (who can afford better) wears cheap and low quality clothing, he too will become preoccupied with his clothes by either (continuously) thinking how low and humble he is or by thinking that his Nafs is so annihilated, he doesn't care about dignity and honour. This is also preoccupation in thoughts (which should be avoided).

REMEDY FOR ANXIETY

21. Someone wrote a lengthy letter filled with his anxiety and worries regarding his mundane and religious affairs. Hadhrat's reply was: "Entrust all your affairs to Allah Ta'aala. Be pleased with whatever He decrees. This is the best method. If only someone tries it!"

SALAAH IN ACCORDANCE WITH THE SUNNAH

22. That Salaah is more beloved unto Allah, which is in accordance with the Sunnah, even if it is filled with thousands of stray thoughts, compared to the Salaah performed contrary to the Sunnah. The (obvious) reason is the former has been performed in accordance with the Sunnah while in the latter the Sunnah has been discarded.

REMEDY FOR DOMESTIC PROBLEMS

23. An excellent way of avoiding domestic problems is that a few families should not stay in one house. The residing of a few women in one house is the major cause of discord and strife.

AVARICE THE ROOT OF ALL EVIL

24. Avarice (greed) is the cause of all troubles. It should be termed the 'root of all (spiritual) diseases', for, this causes arguments and fights. It is for this very reason that court cases occur. In the

absence of greed, no one would suppress the right of another. Greed is also the cause of theft and evil- doing. It is the root of all Akhlaaq-e-Razeelah, i.e. debase qualities.

The Aarifeen (saints) say the root of debase qualities is Kibr – pride. Pride is the desire (greed) for name and fame. Thus, the purpose and object of pride is ultimately greed.

25. A person does not become satiated when the demand of greed is fulfilled. If man has two jungles filled with gold and silver, he will desire a third. This is a wrong assumption that fulfilling its desires will quench the thirst of greed. In fact, the more its desires are fulfilled, the more it will demand. Nothing will fill the 'stomach of greed' except sand (the grave).

BY COMMITTING SIN THE DESIRE FOR IT INCREASES

26. It is a philosophical fact that strength is added to that faculty which is regularly used. Thus, by using the gaze in the wrong place one does not become satisfied, but the urge to again use the gaze wrongfully becomes entrenched and gains strength. One should not be fooled by the temporary satisfaction gained after looking, for, it is short-lived.

By way of example, a person in the habit of chewing tobacco gains temporary relief after chewing it. Later on, the desire to chew again is increased and becomes stronger.

Another example is when a tree is watered, the water disappears from sight after a short while. The water has not really disappeared, the branches and leaves will draw from it making them stronger and the roots will also gain strength from it. Thus, a person who acts on his (impermissible) impulses is not decreasing his desires but is actually watering them (giving them strength).

FIGHT SIN AND ACHIEVE TAQWA

27. Friends! For Noor to be achieved, even though the urge for committing sin is present, one has to vehemently oppose it. When the urge is present and one fights it, the house of Taqwa is lit. The greatness of Taqwa becomes apparent by opposing the desires. The urge for committing sin will not be eliminated, but will definitely be weakened. This is also a great achievement that the enemy becomes weak.

MODERATION IN ACTIONS

28. A saint observes moderation in Ibaadat (worship) and in Aadaat (habits). The hope for consistency is based on moderation, which is a requirement of Deen. Extremism (taking actions to an excessive and overwhelming degree) results in regret, grief and one becomes dispirited which often results in the discarding of actions altogether. Extremism results in immediate abundance of actions but a discontinuation of them in the future.

REMOVAL OF ANXIETY AND GRIEF

29. It is mentioned in a Hadeeth that to believe (firmly) in Taqdeer (predestination i.e. whatever Allah has willed will happen) removes anxiety and grief.

LAWS REGARDING CALAMITIES AND DISTRESS

30. (a) A person should adopt Sabr – patience and perseverance when caught in a calamity. This is the appropriate conduct of a Mu’min. A Hadeeth of Rasulullah ﷺ says: The condition of a Mu’min is wonderful; when goodness reaches him he makes Shukr (he is grateful and offers thanks unto Allah). And when a calamity befalls him he adopts Sabr. Both these attitudes are beneficial unto him. (In the case of goodness he is rewarded for his Shukr and in

the case of a calamity he is rewarded for his Sabr, thus, both these conditions are beneficial).

(b) When in a calamity, do not become despondent of the Mercy of Allah. Keep on hoping for His Grace and Kindness, for there is also something else above the adoption of the means, i.e. Allah.

So, one who does not believe in Taqdeer will utter words of despondency. The method of the pious is 'Radhaa bil Qadhaa' i.e. remaining pleased with Taqdeer at all times.

(c) Because of the calamity, do not become negligent with regard to the commands of the Shari'ah.

(d) Continuously make Du'aa for the removal of the calamity. Also adopt the ways and means of removing it but do not consider the means as the ultimate. (Effectiveness in the means and success comes from Allah). The reason for being instructed to make Du'aa is that without Du'aa the material means are devoid of Barkat (blessings).

(e) Continuously make Istighfaar – repent and seek pardon for sins.

(f) When seeing another Muslim in a calamity, consider it to have befallen oneself. Assist him and place the means (of removing the calamity) at his disposal, just as you would have done if you were caught in such a calamity.

REFORMATION OF THE WIVES

31. Studying of Deeni Kitaabs by women will suffice for their Islaah (reformation). To find a woman among them whom, by her manners and traits can become an example for other women is nearly impossible. Also, they will lose faith in their husbands. They should stick to studying and hearing Kitaabs read to them. The husbands should make an effort with regard to the Islaah of the wives. The Islaah being accomplished is not in their (husbands) hands. If the husbands read and explain the Kitaabs to them, they (the husbands) have fulfilled their responsibility and will be free from being questioned about it.

THE NATURALLY HUMOROUS PERSON

32. A person who is playful and humorous is one whose Nafs is dead and Rooh (soul) is alive. One who is cheerful is a good person. On the other hand, one who displays artificial cheerfulness is one whose Rooh is dead and Nafs is alive. Such people have Kibr (pride) in them. The humorous ones do not have pride.

ACQUISITION OF PEACE

33. The less a person acquires of the Dunyaa (material things) the more peace he achieves.

ALLAH IS THE PROVIDER

34. A person heard that Hadhrat Thanwi had not accepted the estate of his late father. Upon this the man remarked: “If Hadhrat did not accept the estate its fine because Hadhrat has no children.” *(Hadhrat did not accept the estate due to certain Shar’i reasons. Translator)* The person further said that a person with children does not have a choice but to accept (to provide for the children). Hadhrat replied that this took place when I was twenty years of age, when I did not even know whether I was going to have children or not. But, my belief is that even if I had children, Allah would provide for them. After all, I am also someone’s offspring and Allah is providing for me!

FULFILLMENT OF NEEDS

35. The means of fulfilling the needs of the Dunyaa and Aakhirah is Istighfaar.

APPRECIATION OF THE WIVES

36. For two reasons husbands should appreciate their wives at all times:

a) A wife is like a captive unto the husband and it is unmanly and cowardice to ill-treat a captive.

b) Appreciate her because of the Deen. Both of you are Muslims. Like you, she also performs Deeni actions and one does not know who among you has been more accepted by Allah. This is not a general rule that a woman is lower than a man in every aspect. It is highly possible that by Allah she holds the same position as the man or even higher! Do not think low of the womenfolk. Allah Ta'aala accepts the seemingly small and insignificant deeds of the helpless, broken hearted person and raises her status through it (more than the husband).

CURE FOR STRAY THOUGHTS

37. The remedy for stray thoughts (Wasaawis) is to ignore them. The Hadeeth Shareef instructs us to spit thrice towards the left side (without spittle). This also indicates that they should be ignored and not given due attention.

DUTY OF THE BONDSMAN – ACCEPTANCE

38. The duty of the bondsman is to remain pleased with whatever condition he is kept in. If he is raised on an elephant (given honour and comfort), he should be pleased, and if he is tread upon by asses, he should accept.

COMPANY OF THE SAINTS

39. During a lesson of Mathnawi Shareef Hadhrat said: "The company of the Ahlullah (saints), is 'like being' in the company of Rasulullah ﷺ".

APPRECIATION OF WEALTH

40. Friends! Appreciate wealth for it is an aid in your material life. Spend with intelligence and understanding. If you truly have the zeal and passion of spending, then test your courage by spending in the path of Allah!

REPLY TO A WRITTEN GREETING

41. To reply to a written greeting (Salaam) is Waajib, whether the reply is in writing or verbal.

REFORMATION THE OBJECT

42. The main object is Islaah (reformation). Having knowledge is not a requirement for Islaah. In fact, knowledge without Suhbat (company of the pious) is worthless. The Islaah of a person without knowledge but who adopts the company of the pious is easier. I usually advise people to send their secularly educated offspring to the pious, for they will benefit greatly from this. We promise that we will not question the length of their trousers nor their beards. We will not punish them regarding their Salaah. Just by sitting together we will develop an attachment and affection for each other. The result is that an affinity with Deen will be formed. This affinity is the root and foundation. Ilm (knowledge) and Amal (practice) are the branches. All the Sahaabah were not Aalims. Whatever they gained, they gained through Suhbat. The Ahlullah have always taken great care regarding Suhbat. They concentrated more on Suhbat than on knowledge.

THE METHOD OF REACHING ALLAH

43. I have repeatedly advised students and people in general that if they become firm in two matters, I guarantee they will reach Allah: a) discarding of sin and (b) speaking less. As well as a little time

spent in solitude for Zikr and Fikr – remembrance of Allah and contemplation.

BENEFIT OF KEEPING CONTACT WITH THE PIOUS

44. Keeping contact with the pious rectifies a persons Deen. Through this contact he also receives Barkat (blessings) in his Dunyaa but should not have the intention of receiving this worldly benefit. For example, a person proceeding for Haj will also see and visit Bombay and also experience a journey by ship (if travelling by ship) but this should not be his intention and goal. (The intention is Haj and the other things are incidental).

INSTANT ERADICATION OF PRIDE

45. A person came to me in Keraanah (a village in India) to become bay'it. He also brought a tray of sweetmeats but with someone else carrying it. I realized that this person had an effect of pride in him (otherwise he would have carried it himself, but considered it below his dignity). Incidentally, I had to visit a few places, so I told him that I have to go and see a certain person and don't have the time to make him bay'it here. I told him to join me and maybe I will make him bay'it there. He now joins me carrying the tray in his own hands. After reaching, I told him the same i.e. there is no time here, let us go to the next place. I had him carrying this tray around from house to house for two hours. I also ensured that we pass through the market- place so that people could see him carrying this tray. After being vexed for quite a while, and realizing that this evil of pride has left him, I finally made him bay'it and also explained to him the wisdom of my action. Thus, a malady (pride) which is sometimes not eradicated through years of effort and devotion, by the Grace of Allah, was eradicated in this manner within two hours!

CONSTANCY IN ZIKR AND ITS BENEFITS

46. Be constant in Zikr even if the heart and mind is not present and there is no enjoyment. In due course the Zikr will develop into such a habit, there will be no repose without it. For example, initially when a person smokes a Huqqah (smoking pipe), he experiences giddiness, nausea and vomiting. By regularly smoking, this condition changes and now he cannot do without it, so much so that even if he doesn't have food, he must have a few drags on the Huqqah.

On another occasion Hadhrat said (on the same subject):

Although not felt, benefit (from Zikr) is achieved from the very beginning. A child grows daily, but it can never be determined how much the child has grown for a particular day. One can gauge the growth of the child only after a considerable amount of time has passed by comparing his present condition to the previous. A major difference will be noted. In the same way, Zikr, in the initial stages seems to be devoid of benefit, but actually he is receiving benefit all the time (without realizing it).

Once Hadhrat said: Drops of water continuously falls on a stone resulting in eventually a hole being formed. Can it be said that the last drop formed the hole on the stone? Never! The first drop was just as effective as the last drop in forming the hole. Never consider the first drop to be useless. In the same way, the first day's Zikr that one considered to be without benefit is undoubtedly beneficial! The special (spiritual) condition that has been achieved is the result of the first Zikr just as the latter Zikrs.

CONCENTRATION IN SALAAH

47. A cursory concentration suffices in Salaah, Zikr, etc. Do not exert yourself otherwise the heart and mind will be harmed. Exertion in concentration also causes tiredness and distress, resulting in the disruption of benefit. Proficiency in concentration

will gradually, step by step be achieved through cursory concentration.
Also, do not exert yourself to preserve a certain (spiritual) condition, nor hanker after such a condition. Extremism is harmful. Do what you are required to do. Ability and conditions will form on its own. Don't agitate yourself nor concern yourself with results and conditions. The main objective is to keep oneself engaged and occupied.

BENEFICIAL ZIKR

48. One or two types of Zikr are more beneficial than adopting many types (at the same time). In adopting many types of Zikr the person's mind is not focussed, thus the benefits of the Zikrs are not fully effective and long lasting. Full benefit is achieved in a short space of time by adhering to one or two types of Zikr.

DOUBTS IN AQAA'ID

49. A person said he had certain misgivings and doubts in certain Aqaa'id (beliefs). Hadhrat replied that if it is so, then it is absolutely necessary the doubts be cleared as soon as possible, otherwise no Amal (deed) would be beneficial. All your deeds will be wasted. First it has to be ascertained as to whether you truly have doubts or just thoughts. Doubt is one thing and stray thoughts another, and both have separate laws. To doubt the necessary beliefs results in damage and harm to Imaan. On the other hand, thoughts are not even a sin, for there will be no questioning regarding it.
Thereafter Hadhrat inquired from him as to whether he is troubled by those thoughts and do they cause him anxiety or not. Also whether he had considered preventative measures or not. He replied that they cause him great anxiety and uneasiness. Hadhrat said:

Then these are just stray thoughts and not doubts. The differentiating factors are that thoughts have anxiety attached to them, the heart is troubled, and the person abhors such thoughts and considers preventative measures. But when one experiences doubts, all these factors are absent. The heart is completely at ease. Thus you will not see a Kaafir in such anxiety. You only have suspicions. Do not become troubled by them, for Shari'ah has granted us immunity regarding them. When there will be no questioning regarding them, then to be troubled by them is a complete waste of time. It is acknowledged that they are troublesome but they will not be if you ignore them. For example, if one is feeling sleepy, let it come and don't fight it. Do not make an intention of ignoring the thoughts. The intention of ignoring them (or fighting them) is actually getting involved in them. The more you try to fight them the more they will attack you. Do not become perturbed even if you are not free from them your entire life because they are not harmful to you in any way.

THE FAULTS OF OTHERS

50. To be free from looking at the faults of others is a great Ni'mat (bounty).

ATTACHING HOPE ON ANOTHER PERSON

51. Hadhrat Moulana Gangohi (رحمة الله عليه) said: "Do not attach any kind of hope and expectation with anyone, even with me." (Do not hope for anything from anyone). This is the essence of ones Deen and Dunyaa. If this is a person's condition, he will be free from anxiety and grief.

SHUN THAT WHICH IS NON- BENEFICIAL

52. Shun that which has no benefit in it (worldly or Deeni). A person who does this will enjoy his life and will achieve the

goodness of both worlds. Plenty time is wasted in non-beneficial acts.

SLEEP WHEN FEELING SLEEPY

53. If one becomes sleepy while reading (studying, praying) then simply place your head on a pillow and sleep! Once you feel fresh, begin studying again. If one keeps on fighting sleep the mind will be harmed. Also, the bile ducts will malfunction and depression will set in. Such a person's imagination will run wild and at times he will consider these imaginings to be Ilhaam i.e. divine inspiration, thus considering himself to be a Buzurg or saint. The end result will be insanity. Rasulullah ﷺ also advised us in the following words: لا تفريطَ فِى النَوْمِ Do not decrease sleep (do not sleep less than the required amount).

MODERATION IN SPENDING

54. Be economical (do not waste) when spending and purchasing goods. Suffice on necessity. Necessity has different levels. The one level is such that one cannot do without it. This is not only permissible but Waajib – compulsory. The second level is that one can do without it but its absence will cause inconvenience and difficulty and its presence will result in ease and comfort. Permission is also granted for things of this level. The third level is that without it no work is hindered and no inconvenience is caused, but by having it one becomes pleased and happy. This is also permissible on the condition of affordability. Another level is to possess things to show others i.e. ostentation. This is Haraam. Thus a woman who wears expensive clothes and jewellery for her own happiness or for the pleasure of her husband and not for ostentation, will be allowed to do so. If the intention is ostentation, she will be a sinner. The yardstick for this is that when she is at home she is unkempt and untidy and when she attends an occasion, she dresses like a princess. They usually give a ludicrous

explanation that we are dressing up to preserve the dignity of our husbands. This is completely false. If it were as they claim, then the dress worn on the previous occasion would suffice for the husband's dignity. Why a new set of clothes for every occasion? This is ample proof that it is to show others. The above mentioned levels are applicable to everything viz. houses, dishes, etc.

To summarize, if inconvenience is caused without it, it is necessary, and if no inconvenience is caused without it, it is unnecessary. If it is to please oneself it will be permissible, and if it is to show others it will be Haraam.

CONSTANCY IN ZIKR

55. Constancy in Zikr even without pleasure results in Ma'iyyat i.e. a closeness with Allah Ta'aala and the heart being wholesome. In comparison to this boon, all other pleasures become insignificant and worthless.

ALLAH OUR PROTECTOR

56. Allah Ta'aala advises us that when you issue a loan, record it in writing and make two people witnesses to the loan. From this we learn the great mercy and compassion Allah has for us for, He does not want us to suffer a financial loss. So how will He overlook loss of life? Also, will He be pleased to deprive us of Jannah and fling us into Jahannam? It will not happen unless and until we ourselves do not attempt to enter it (Jahannam) through our sins. Allah says in the Qur'aan:

مَا يَفْعَلُ اللهُ بِعَذَابِكُمْ إن شَكَرْتُمْ وَ آمَنْتُمْ وَ كَانَ اللهُ شَاكِراً عَلِيْماً

What has Allah to do with punishing you if you thanked (Him) and believed in Him. And Allah is All Appreciative, All-Knowing. (Surah Nisaa)

THE SECRET BEHIND UNITY

57. The secret behind unity is not to burden anyone, so much so that do not take work from your brothers employees. It is possible that it is not liked. Also, pay for an object, no matter how small. The wise among the Arabs have said: Live with each other like brothers but deal like strangers.

DU'AA NOT SUFFICIENT FOR ISLAAH

58. Du'aa is not sufficient for Islaah (spiritual reformation). One has to adopt the ways and means too. To have children Du'aa does not suffice but there is a need for a husband and wife!

ZAKAAH STIPULATED FOR YOUR OWN BENEFIT

59. Whatever Zakaah, Sadaqah, etc. you discharge is normally referred to as the Haq – right of Allah. In reality, they have been stipulated for your own benefit. You will receive Barkat in your wealth in this world and Thawaab (reward) in the hereafter.

ZEAL AND FURY

60. Hiddat (zeal) is one thing and Shiddat (fury) another. Zeal is a component of Imaan. A Mu'min is extremely zealous. For example, a person will become angry if someone interferes with his wife. If another observes this and says that this person is short-tempered, he will be told: O idiot! To keep quiet on such an occasion is shameless! In the same way, a Deendaar (religious person) cannot stand anything contrary to the Deen.

ASK FOR DONATIONS FROM THE POOR

61. Ask for donations from the poor, for one will suffer no disgrace. Whatever they give, they will give with sincerity and humility. Also, Barkat will be achieved in their donations. On the other hand, the rich look down upon the collector and donate while considering themselves to be superior. Thus, there is disgrace in collecting from them. Also, the rich are deserving of your pity, for they are constantly troubled due to their expenses exceeding their earnings!

PUNISHMENT FOR DISGRACING THE ULAMA

62. Hadhrat Moulana Gangohi (رحمة الله عليه) said: "People, who disgrace the Ulama, insult and taunt them, their faces will be turned away from Qiblah in their graves." Thereafter Hadhrat Gangohi said: "Whoever wishes may go and see."

DO YOUR OWN WORK

63. Proper etiquette is not to ask someone else to do that which you can do yourself. Yes, only ask if it is not possible to do it without another's help, on condition that it has to be done and doing it is easy upon that person.

INSISTENCE IN DU'AA

64. Allah loves it when a person asks from him begging and insisting. The Hadeeth says: إِنَّ اللهَ يحبُّ الملحينَ فِى الدُّعاءِ
Verily Allah loves those who are insistent in Du'aa.

LOVE FOR THE CREATION

65. To keep contact with someone for the sake of another is actually because of that second person. In the same way, to have love for the creation for the sake of Allah is also virtuous. (When love for the creation is solely for the pleasure of Allah Ta'aala).

THE BENEFITS OF IMAAN AND RIGHTEOUS DEEDS

66. A person gains acceptance and love among mankind when he adopts Imaan and righteous deeds. Those will also love him who have no contact with him i.e. benefit has not been achieved from him, nor has he harmed them in any way. Such people will also develop love for him on condition they are of a healthy disposition. Even those Non- Muslims who are free from enmity will respect him! Forget man, even the animals will respect him.

Once Sayyidina Safeenah ﵁, the emancipated slave of Rasulullah ﷺ, got separated from the caravan and was unaware of the road. He met a lion in the jungle and addressed it: "O lion! I am Safeenah the slave of Rasulullah ﷺ!" On hearing this statement the lion started wagging its tail and tried to flatter him. It led Sayyidina Safeenah ﵁ to the caravan and while still wagging its tail, departed. This all is love from the creation. And the Creator? Allah Ta'aala expresses His love differently. I take an oath, the person will experience the effects of Divine love in his heart! Perpetually he will be aided and assisted. Divine inspiration will descend upon his heart. He will feel as if Allah Ta'aala is speaking to him but of course there will be no sound and voice. He will definitely know that Allah is favoring him. Do not even ask about his joy! The full benefit of this love will be manifested in the hereafter.

ATTITUDE WHILE MAKING DU'AA

67. Have good thoughts (regarding Allah Ta'aala and the acceptance of Du'aa) and keep hope when making Du'aa. You will definitely gain success.

ENFORCEMENT OF RIGHTEOUS DEEDS

68. The enforcement of righteous deeds (compelling someone by physical force) is not a general law, but it is the prerogative of those in authority i.e. the Islamic government. When this authority is not available (and one wishes to guide towards righteousness), then only gentleness and kindness (in advising) will be proper, not force.

Imam Abu Haneefah (رحمة الله عليه) understood this very well indeed.

Thus, he rules that if a person breaks the tambourine (musical instrument) of another, he will have to pay a fine. On the other hand, Saahibayn (a title of the two famous students of Imam Abu Haneefah; Imam Abu Yusuf and Imam Mohammed (عليهمـــا الرحمـــة) rule that he doesn't have to pay for he has destroyed a forbidden object and the Hadeeth speaks of forbidding evil by hand. In reply Imam Abu Haneefah says that this is the right enjoyed by the authority. The laity do not enjoy this right. The wisdom behind Imam Abu Haneefahs opinion is simply that chaos will result in the public using force and the purpose behind "enjoining what is right and forbidding evil" is reform and not chaos.

Nonetheless, 'authority' is of different levels; father over the children, husband over the wife, teacher over the student, etc. They have authority over their subjects, thus they are instructed to enforce righteous deeds over them but not over others i.e. over those whom they have no such authority. With others only the tongue (speech) should be used, and that too, with kindness. The

elders can also be encouraged towards righteousness keeping in mind kindness and respect (for the elders).

METHOD OF ACHIEVING PEACE OF MIND

69. I wish to mention a very subtle point which people are generally neglectful of. It is with regard to 'Jam'iyyat e Qalb', i.e. composure of the heart. The concern for attaining peace of mind is itself contrary to peace of mind! How can peace of mind be achieved if one is constantly worried about it? By worrying about it, it will not be achieved till Qiyamat! It can only be achieved when one is free from this concern. (The person should not concern himself about achieving it, it will eventually come).

DO NOT PASS JUDGEMENT WHEN ANGRY

70. The Hadeeth says the ruler should not pass judgement while in anger. He should rather postpone judgement for a later date. The word ruler refers to any person invested with authority over others. It includes the teacher and the master of the house too.

PRACTICE ON THE SHARI'AH AND GAIN RESPECT

71. Practice on the Shari'ah and others will respect you Insha Allah. Clear proof of this is the English, Hindus, Persians, etc. all respect a perfect Muslim. Stay firm on the Deen and other nations will come under your spell.

CURE FOR GRIEF AND SORROW

72. The cure for grief and sorrow is not to think about it and not to discuss it. The grief will still remain but will become more balanced and harmless. In fact it will become beneficial, for grief

too has its wisdom and benefits. If there were no such thing as grief, social relations would have suffered. Its explanation is as follows: It is a scientifically and medically proven fact that a faculty that is regularly used gains strength, otherwise it becomes weak. If there were no grief, the feeling of compassion would not have existed, with the result that it (compassion) would have become completely non-existent. Without compassion, no help would have been rendered to others. Without help being rendered to others, social relations would have become non-existent. So, there are benefits in grief and the character of a person is rectified through it. Thus, grief has its benefits for the individual and for others (as explained above).
If everyone were without grief and worry, no one would have done anything. If everyone remains healthy the doctors would have become redundant. This is the worldly benefit. The Deeni aspect is that if everyone was wealthy, who would Zakaah been given to? In short, grief is beneficial, but only the amount Allah has given. The extra that we have added is harmful.

73. To exceed the limits in grieving is a sin and it is such a sin that is completely without pleasure. It is Waajib to cure this malady.
Allah says in the Qur'aan:

مَا عِنْدَكُمْ يَنْفَدُ وَ مَا عِنْدَ اللّٰهِ بَاقٍ

Whatever is with you will be exhausted and whatever is with Allah will remain. (Surah Nahl)

This verse contains the cure for grief. This discussion is based on that instance when the grief is because of the loss of a beloved thing (or person). If the grieving person comes to know of a replacement to the lost object with conviction, a replacement that is thousands of times superior to the lost one, he will not grieve. For example, a person has one paise (one cent) in his hand. Another person comes and grabs it from him but replaces it with a rupee.

Obviously he will not grieve for the one paise (because the replacement is superior). In fact, if the person wishes to return the one paise and retrieve the rupee, he will become displeased! This is the lesson taught to us in this verse i.e. although we love the things in our possession, but they are all of a temporal nature. Thus, we are instructed to focus our gaze on that which is better and eternal and not on the temporal things so that love for the temporal can be subdued. The actual cure for grief is to keep the gaze on the beloved things of the Aakhirah and not concentrate on the beloved things of the world. If this is done then the grief will be disproved.

74. A wonderful method of alleviating grief is to understand that the things by Allah (in the hereafter) are eternal and only they are worthy of our love and attachment. Also understand that when a person dies he also becomes included in مَا عِنْدَ اللهِ – that which is by Allah. First he was classified under مَا عِنْدَكُمْ – that which is by you. Now he has become immortal for there is no death after death. After death he has entered a better life. The first life was temporal and the second life is eternal. We should be more pleased with our loved one being with Allah (after death) than being with us.

A Bedouin understood this well and consoled Sayyidina ibni Abbaas ﷺ on the demise of his father Sayyidina Abbaas ﷺ with the following words: "O ibni Abbaas! For making Sabr on the loss of the temporal you have received eternal reward. Abbaas was mortal and now has become immortal (he has entered into a superior realm). So, you haven't been harmed, nor him, then why do you grieve?"

LIFE AFTER DEATH

75. Generally people think that when a person dies and he is placed in the Qabr (grave), he remains alone in that fearful place and that life there is 'lifeless'. Friends! This is not so! There is great comfort for a Muslim there.

It is mentioned in the Hadeeth Shareef that the Arwaah (souls) come and meet and welcome him (the newly deceased). Also,

relatives and family who passed away before him come and meet him. They ask him questions regarding their relatives (who they think are still living). If this newly deceased answers that so and so has already passed away, they express their grief and say that that person has entered Jahannam otherwise he would have definitely met us. The Arwaah become saddened at that person's entry into Jahannam. Anyway, the Arwaah meet each other and become happy.

People think that after death one will just lie lifeless and useless! Laa Haula wa Laa Quwwata illaa Billaah!

Behold! Qabr is not merely that hole. The hole is the external and visible form. In reality Qabr is the name of Aalam e Barzakh – the realm of Barzakh. There, they meet each other and it is a meeting of the pure.

People get separated in the world. A worker obtains leave and returns home to stay with his family. On completion of his leave he returns to his place of employment and gets separated again. On the other hand, in the Aalam e Barzakh the togetherness and companionship doesn't come to an end. There is comfort upon comfort there. The problem arises due to people being unaware of the reality of death, resulting in an unwarranted fear, whereas Maut (death) is a bridge by which one meets the Beloved i.e. Allah Ta'aala! What can be better than meeting Allah Ta'aala? For this very reason do the Ahlullah long for death. Ask them regarding the reality of death! A Hadeeth says: اَلْمَوْتُ تُحْفَةُ الْمُؤْمِنِ Death is a gift unto a believer.

If the ruler of Hyderabad sends a gift to a person, isn't it a shame if the recipient's family cries and laments on such an occasion? What I am referring to here is deliberate and intentional grief and not natural and uncontrollable grief which occurs at the time of separation. There is no harm in natural grief. To deliberately bring

back memories of sorrow for the purpose of increasing the grief is wrong and evil. In fact a person should rather ponder over the above-mentioned points with the intention of decreasing the grief.

This world compared to the Aakhirah is like the womb of the mother. For as long as the baby remains in the womb, it considers the womb to be everything. Even if the baby is told to leave the narrow confines of the womb and enter the spacious world, it will not believe and will still consider the womb to be everything. Eventually, when the baby does emerge from the womb, it now sees the world and realizes that the womb is insignificant compared to the world. If the baby is told to re-enter the womb it will refuse and never accept to go back. In the same way, this world compared to the Aakhirah is absolutely narrow and confined. When a person departs from this world he will express Shukr (gratitude) and never wish to return.

When the time draws near to meet Allah Ta'aala (the time of death), the bounties of the hereafter are revealed to the dying person. If at that time the dying person is offered a life prolonging substance and is told that if you consume this you will live longer, he will angrily reject it and will wish that he dies immediately.

There was a foreign student who was affected by the plague. To pacify him people would tell him not to worry and grieve, for he will be cured. He would say in reply: "Don't say that, for now I desire to meet Allah Ta'aala and at this very moment I am receiving the following glad tidings from Allah Ta'aala:

تَتَنَزَّلُ عَلَيْهِمُ الْمَلائِكَةُ ألاَّ تَخَافُوْا وَ لاَ تَحْزَنُوْا وَ اَبْشِرُوْا بِالْجَنَّةِ الَّتِى كُنْتُمْ تُوْعَدُوْنَ

On them angels will descend (at the time of death) (saying): Fear you not, nor grieve! But receive the glad tidings of Jannah, which you have been promised. (Surah Fussilat)

Another example is when a ruler sends a proposal of ambassadorship to someone. When this person departs from his home his family will be grieved by his separation but he himself will be happy, eager and excited. Even if the ruler tells him that he may delay his departure by a few days, he will not be happy and will wish to depart immediately.

In the same manner, a person is not only informed of the bounties of the hereafter (at the time of death) but also sees it. He will never be pleased to remain in this world even if he is told to do so.

Friends! Desire that which is by Allah. It is because of this desire that the Ahlullah always remain in high spirits, they constantly desire the various boons of the Aakhirah. They are never grieved. In short, death is child's play for the Ahlullah and they are preoccupied with it.

We should also adopt this attitude and condition. Instead of grief we should experience the desire for death. An easy way to develop this desire is to ponder over these points I have mentioned. Insha Allah it will be a cure for grief and simultaneously the desire for the Aakhirah will be developed.

So, in the verse: مَا عِنْدَكم يَنْفَدُ وَ مَا عِنْدَ اللهِ بَاق Allah has given us this cure.

Subhaanallah! What an amazing cure! Meditate frequently that the pleasures and comforts of the Aakhirah are far more superior and much more than worldly comforts and also that the deceased have reached Allah. Meditate that it is better for the deceased to stay with Allah than to stay with us, for Allah loves him more than we can ever love him.

It is mentioned in a Hadeeth that the love of Allah for His servant is much more than the combined love and affection expressed by animals and mothers towards their offspring.

Although there is a possibility of the deceased receiving punishment in the Aakhirah, why should we think ill of our deceased and believe that they are receiving the punishment meted out to sinners? In accordance with this Hadeeth:

سَبَقَتْ رَحْمَتِىْ عَلـــى غَضَــبِىْ "My mercy has overtaken my wrath", think well of the deceased. For him (the deceased) to receive this mercy make Du'aa for him and also Eesaal Thawaab (by giving charity, making Tilaawat, etc.) and sending the Thawaab to him.
This is more beneficial to the deceased than merely expressing our grief and sadness.

76. Someone inquired as to the benefit of going to the Qabr and making Du'aa, etc. Thawaab can be sent from any place. (Why should one go to the Qabr?) Hadhrat replied: "There are three benefits in this practice (of going to the Qabr). The first is when a person visits the Qabr, besides Du'aa and Thawaab for the deceased, the visitor himself is reminded more of death. The second spiritual benefit is that the deceased finds solace in Zikr, whether it is made softly or loudly. Whether recited audibly or inaudibly, Allah Ta'aala makes the sound of reading reach the deceased. This is not only peculiar to the Auliyaa, instead all deceased Muslims are able to hear (the reading). The Rooh (soul) compared to when the person was living, becomes more independent after death (due to freedom from worldly constraints) and its perception is increased. Thirdly, the rays of Noor spread by the Zikr, Tilaawat, etc soothe the deceased.

77. Although the Thawaab of monetary Ibaadat and physical Ibaadat reach the deceased, the Thawaab of monetary Ibaadat is more beneficial to the deceased.

78. According to Hadhrat Haji Saheb (رحمـــة الله عليـــه) (Hadhrat Haji Imdaadullah, the Shaykh of Hadhrat Thanwi) the full Thawaab reaches the deceased and it is not divided. Out of respect, one should recite something separately for the Thawaab of Rasulullah ﷺ. If one doesn't have the courage to recite much, Qul Huwallaah (Surah Ikhlaas) recited thrice will suffice. Hadhrat Haji Saheb further says: I make the intention of passing the Thawaab to

Rasulullah ﷺ, all the Ambiyaa عليهم السلام, the pious, all Muslims male and female who have already passed away, who are still living and who are still to be born. Sometimes I also recite separately for a certain deceased. On being questioned, he (Hadhrat Haji Saheb) said: "The living also receive the Thawaab of Ibaadat (by way of Eesaal Thawaab)."

THE CONCESSION AND THE FORMAL RULING

79. In certain circumstances I prefer practicing on the Rukhsat i.e. concession (easier ruling of the Shari'ah) than on the Azeemat or formal ruling. A person who regularly practices on the conventional ruling tends to start focussing on his actions. He considers that which he receives to be less than what his actions deserve. He develops this complaint that for so many days I have undergone the difficulty of abstinence and Taqwa, and spent so much time in Zikr and devotion, yet thus far I have received nothing! What en evil thought! On the other hand, a person who occasionally practices on concession does not focus on his actions. Whatever he receives he considers it to be more than what he deserves. He doesn't complain if he experiences no special spiritual conditions. He tells himself that his actions are not deserving of such bounties.

Anyway, a person who practices on concessions always feels that the favors of Allah far exceed his worth, thus he develops a natural love for Allah and what a great gift this is!

SERVING OTHERS

80. Serving others is a great virtue. It is not easy to take difficulty upon oneself for the purpose of serving others. Most of the time she (the wife) is alone at home and she remains alone the entire day. These servants of Allah (the wives) have such a high degree of altruism and the quality of giving preference to others embedded in them, they never complain. In fact they would rather say "Do that

which suits you, do not disrupt any of your habits because of me." (At times), because of this altruism they get involved in debt despite me forbidding it and advising them not to take so much burden upon themselves. Anyway, my heart testifies that their Maghfirat – pardon and forgiveness will be because of these qualities, Insha Allah.

COMFORT AND DIVINE LOVE

81. Our Nafs have become so polluted that without comfort and ease we cannot develop love for Haq Ta'aala. Therefore always stay in *Aaraam* – comfort but refrain from *Haraam.* Nowadays the Peers have made the people discard Aaraam and have not prevented them from Haraam. Only those people should come to me who are prepared to be continually 'grinded'. Every step they take they should ponder whether this is permissible or not.

METHOD OF DISCARDING SIN

82. Some sins are such that by discarding them no harm and anxiety is caused, e.g. shaving the beard, covering the ankles, etc. These sins which causes no difficulty by discarding them should be stopped immediately.

Other sins are such that by discarding them anxiety and uneasiness results. Regarding such sins I usually say that leave them gradually. Although there is no hope of leaving them immediately, the intention should be to eventually leave them. In fact, if the person applies too much pressure on himself to leave it, he will not leave it for his entire lifetime.

I also explain another method of leaving sin. Before sleeping and after locking the doors of your house (at night), daily make Du'aa unto Haq Ta'aala and say: "Wallaah! I am truly most wretched, unworthy and vile." Use the most severe words for yourself and thereafter say: "O Allah! My courage is insufficient to leave these sins, so You assist me!"

Adopt this method and in one or two weeks (in a short space of time) all sins will be discarded Insha Allah, but no one is prepared to try this! It is like a student who doesn't memorize his lesson and tells the teacher to memorize it himself!

FOR SUCCESS FOLLOW MY INSTRUCTIONS

83. I do not attach strenuous and difficult conditions to stay with me. I only ask you to follow my instructions and they are not difficult to abide by. I do not compel you to Mujaahadah (spiritual exertion), I do not wake you at night nor do I decrease your food consumption. I only teach you a little Zikr that you should regularly do. I ask you to discard all sin and to reform your habits. By this I mean that no one should be caused harm or anxiety through your speech or action. Trusting in Allah, I say that whoever does this will never remain deprived. You tell me now, if this is a difficult task?

APPRECIATE LIFE

84. Someone asked Sayyidina Ali ؓ whether he would have preferred to die in childhood and assuredly receive Jannah or become and adult and take the risk? He replied that I prefer becoming an adult and taking the risk. If I had died in childhood I would not have received the Ma'rifat i.e. Recognition of Haq Subhaanahu wa Ta'aala. Although I am at risk now but I have received the Ma'rifat of Haq Ta'aala. Ahead is whatever my Beloved (Allah) wishes. (The future is in the Hands of Allah).

Thereafter Hadhrat said: Life should be appreciated. Therefore, according to me, it is absolutely necessary to look after ones health. Even if a person is not practicing on Nafl (optional) acts, but when he is in ease and comfort he will develop love for Haq Ta'aala. Man is Abd e Ihsaan i.e. a servant of kindness and favor. When he observes that he has been given ease and comfort, he will (automatically) be drawn and attracted (towards Allah Ta'aala).

SPIRITUAL EFFECTS OF THE PIOUS

85. I heard from Hadhrat Hajee Saheb (رحمة الله عليه) that once a certain Buzurg was busy in Divine meditation. A dog passed by and coincidentally his gaze fell on the dog (while meditating). The effect was such on the dog that wherever it went other dogs would follow and wherever it sat, other dogs would sit in a circle around it.

On the humorous side Hadhrat (Thanwi) said: As if this dog became the Shaykh of the other dogs! Thereafter he said: If the blessings of the pious can fall on animals, then how can man be deprived? Never lose hope! A little inclination is required (towards the pious).

WHAT TO RECITE AT THE GRAVE

86. After being questioned Hadhrat said: I usually recite those Surahs at the grave which have special virtues (for the occasion), e.g. Alhamd Shareef (Surah Faatihah), Qul Huwallaah (Surah Ikhlaas), (Surah Ikhlaas twelve times because a narration mentions the special benefits of reciting it twelve times), Alhaakumut Takaathur (Surah Takaathur), Idhaa Zulzilat (Surah Zilzaal), Qul Yaa Ayyuhal Kaafiroon (Surah Kaafiroon), Qul A'oodhu bi Rabbil Falaq (Surah Falaq), Qul A'oodhu bi Rabbin Naas (Surah Naas), Surah Mulk and Surah Yaaseen.

Thereafter Hadhrat said: You should recite while facing your back towards Qiblah so that you are facing the deceased.

REPLACE SOLD PROPERTY WITH ANOTHER

87. It is mentioned in a Hadeeth Shareef that when selling fixed property, use the same money immediately and purchase another.

TAKE ON ONLY AS MUCH AS YOU ARE CAPABLE OF

88. Never take on a responsibility which is more than what you can bear.

EVERYONE CANNOT BE KEPT HAPPY

89. A person cannot keep everyone happy when he himself will face disagreeable conditions. Do not forsake your own expedience. Hold on to that which is beneficial and comfort for you on condition it is according to Shari'ah. Thereafter do not concern yourself with criticism.

CURE FOR THE EVIL GAZE

90. Someone asked the cure for evil gaze. Hadhrat replied: Nothing will be effective besides courage and perseverance. Two things will assist: a) the thought of punishment and (b) excessive Zikr.

WITHHOLDING TESTIMONY FOR PROTECTION

91. Someone asked that although having the information one doesn't testify because lawyers and court proceedings harass a person. Will it then be permissible not to testify? Hadhrat replied: "It is permissible to save oneself from harm." Thereafter it was asked: "Even if testifying is beneficial to the other person?"
Hadhrat replied: "What about the harm being caused to oneself? Man is not obliged to put himself to harm for the benefit of others."

PROTECTION OF ONES HEALTH

92. After inquiring the condition of a Zaakir Shaaghil (a person involved in Zikr and devotion) Hadhrat said unto him: You do not have (sufficient) strength. Stop the Dharb (rhythmic movement of

the head during Zikr) and also Jahr (audible Zikr). Read your Zikr in the way a Wazeefah is read. Always consider two things: a) the stomach and (b) the mind. Good health depends on the well-being of these two things.

OBSTINACY

93. Obstinacy is a habit that inconveniences others.

POVERTY THE SUNNAH OF THE AMBIYAA

94. (Someone complained of poverty). Hadhrat said: Poverty is the Sunnah of the Ambiyaa. Only that amount will be received which has been decreed for you. There is no special Wazeefah for it (to increase sustenance). Yes, you should make Du'aa, Allah will grant you solace. When your connection with Allah Ta'aala increases you will no more be troubled. The best way to increase the connection is to fervently supplicate.

INTENTION WHEN COUNTING MONEY

95. When taking money from someone and counting it, make the intention that you want to ensure that no extra money of that person has come into your possession.

EVERY ACTION A MEANS OF MAGHFIRAT

96. Once Imam Ahmad ibni Hambal (رحمة الله عليه) and another person were making Wudhu at a stream. The person was at the top section and Imam Saheb at the bottom. The person thought to himself that Imam Saheb is an accepted servant of Allah and my used water is flowing towards him, this is disrespectful. So he moved to a lower place than Imam Saheb. After his death someone saw him in a dream and asked him if he received forgiveness or not? He replied that I had no good action by me. I was told that "you have been granted forgiveness due to the respect you had

shown to Our accepted servant Ahmad ibni Hambal! We have approved of that action." Thus, it is mentioned in the Hadeeth "O Aa'ishah! Do not think low of any good action. Every good action has the quality of securing Maghfirat in it." In the same way, every sin has the quality of bringing Adhaab (punishment), whether a small or big sin.

BASELESS DISPLEASURE OF PEOPLE

97. A person on truth should not concern himself with the displeasure of people. Yes, he should try and avoid making enemies. If someone still becomes displeased, let him be. Allah is the Helper so focus your gaze on Him and keep Him happy. In fact, at times, the displeasure of people becomes a means of saving oneself from many calamities.

THE POWER OF YAQEEN – FIRM FAITH

98. Regarding the power of Yaqeen, Hadhrat related the following incident: Alaa' ibni Hadhrami ﷺ was a Sahaabi. The Muslim army was on its way to Bahrain but came across an ocean en-route. Everyone suggested that boats be organized. He said that the Khaleefah of Rasulullah ﷺ had instructed us not to stop anywhere. Thus, I cannot wait (for boats), I will proceed now. He made Du'aa unto Allah: O Allah! You gave Moosa عليه السلام a road in the sea. We are the slaves of Nabi Mohammed Rasulullah ﷺ! Grant us also a path! After saying this he entered his horse into the water. Everyone else joined him and they crossed the ocean! The point to be considered is the trust they had. They did not have the slightest doubt in their hearts. What can be said about the strength of their Imaan? The result was that the entire Bahrain was awe-struck by this. They couldn't fathom whether these were humans or angels. This is power and strength of Yaqeen!

PERSEVERE IN GOOD ACTIONS

99. Keep up with the performance of good actions, even if they are of a low quality and irregular. Initially it happens that there is no proper order and one doesn't feel like doing them but do not let that worry you. The day Allah grants you Taufeeq, do it. Do not think that yesterday I didn't do it, so what's the benefit in doing it today? Do it whenever you can. A little inclination is needed, even if the deed is of a low quality and you miss occasionally. It is not possible that (eventually) you will not be rightly guided.

SPEND LESS IN A WEDDING

100. According to the Hadeeth, the more spent in a wedding, the less Barkat will be achieved.

EASE COMES AFTER EFFORT

101. Nowadays this has become a common malady, people first desire ease and then they will start the work. The law is first start the work and ease will follow.

CAUSE OF HOPE AND DESPAIR

102. Sin has the characteristic of cultivating hopelessness and despair in a person and pious actions cultivate hope and optimism.

DO NOT DELIBERATELY THINK OF PAST WRONGS

103. To excessively ponder and regret the past (beyond the limit) becomes an obstacle with regard to the future. Do not deliberately ponder over those sins from which one has made sincere Taubah. Also, do not concern yourself over it happening in the future. Grief over the past and concern of the future, both are barriers and obstacles. (These two factors develop despair).

PROCRASTINATION

104. Doing work on time takes a bit of care and concern, but later brings relief. If one procrastinates, it causes difficulty and becomes burdensome. I mention this so that others can also take heed.

A MEANS OF PEACE

105. There is peace and contentment in restricting relationships and contact with people.

THE ONE SENDING THAWAAB IS NOT DEPRIVED

106. The one making Isaal Thawaab (forwarding Thawaab to another) is not deprived of his own Thawaab. The donor receives his share and the recipient receives his. Also, if Thawaab is being forwarded to a few, each one receives the full measure.

THE RIGHTS OF SALAAH CANNOT BE FULFILLED

107. A person said that he cannot fulfill the rights of Salaah. Hadhrat replied: Brother! Who is able to fulfill the rights of Salaah? At least you realize that you cannot fulfill the rights of Salaah and we are caught in this ignorance that we perform a perfect Salaah, whereas our Salaah is worthless! Brother! We make Sajdah unto Allah, He is Raheem and will accept. Although our Salaah is not of the required standard, we hope for acceptance from Him.

AWE FORMED THROUGH AFFECTION

108. Awe formed through affection cannot be achieved through fear and threats. Hadhrat Moulana Mohammed Ya’qoob Saheb

(Nanotwi) (رحمـــــة الله عليـــــه) possessed great awe and people were fearful of him but he was always laughing and smiling.

TAKE ACCORDING TO NEED

109. A revenue collector came and presented me with twenty-five rupees. I told him it is too much. He insisted that I take the entire amount but I only accepted ten rupees and returned the balance. After he departed there remained behind a person who had come with him. He said to me: "When we left home the collector first decided to present ten rupees to you but then thought that it is too small an amount. This is below my dignity and an affront to Hadhrat. Therefore, twenty-five will be appropriate. Look at the Power of Allah! You accepted according to his first intention!" Hadhrat said: I had no knowledge of this. I would have only taken five rupees and returned twenty. The reason for accepting ten is the other day I bought wood on credit worth ten rupees. This morning I made Du'aa, "O Allah give me ten rupees today to pay my debt." When this money was presented to me I first wished to take less, but then I feared Haq Ta'aala that it will be said that I (Allah) sent the amount (asked for) and you don't accept! Therefore I accepted ten rupees.

COMFORT WITH DIFFICULTY

110. If through sickness Allah gives one difficulty, (then at the same time) He also grants fifty (other) comforts. Everyone takes pity on the sick person. They bear his moans and groans. If the sick person says or does anything offensive, they do not become offended thinking that he is like that because of the sickness. Harshness does not remain when a person is sick, but weariness and distress is developed. Stability and dignity is also achieved. Vileness is eradicated.

EXCESSIVE CORPORAL PUNISHMENT

111. Some Ustaads hit the children excessively whereas certain children are naturally weak. Thus, to hit such children excessively is oppressive. Those who hit the children excessively will be taken to task (in the hereafter).

THE VERSE WITH THE MOST MERCY

112. The Aayat of Mudaayinah (Qur'aanic verse regarding credit trading):

يَآ أيها الَّذِيْنَ آمَنُوْآ إِذَا تَدَايَنْتُمْ بِدَيْنٍ إلى أجَلٍ مُسَمّىً فَاكْتُبُوْهُ

O you who believe! When you contract a debt for a fixed period then write it down. (Surah Baqarah); is the verse with the most mercy, for, we learn from this verse that Allah does not want us to suffer the loss of even a cent. So how will He tolerate giving us Adhaab (punishment)!

WELL-BEING AND PROSPERITY A BOON

113. Well-being and general protection (Aafiyat) is a great boon, which is an aid in matters of Deen. On the other hand, excessive wealth makes one neglectful and is anguish, consisting of thousands of worries. Without well-being everything else is worthless. There was a Nawaab of Lukhnow whose stomach had become so weak that he would place minced meat in muslin cloth and suck on it. Even this was difficult on him to digest. His house was situated at the edge of the city. One day he observed a woodcutter dropping a bundle of wood from his head and wiping his perspiration. It was summer so he (the woodcutter) washed his face and hands, took out two rotis (bread) and ate them with onion.

Thereafter he slept at the same spot. The Nawaab had difficulty in sleeping too. On observing all this the Nawaab said to his friends: “If that can become my condition I will happily give up my governorship and lands in lieu of it.” He possessed everything and even his dogs ate that which he could not eat. Undoubtedly, that wealth which cannot be used by one is nothing but a burden. Yes, if Allah Ta’aala gives without one becoming preoccupied then it is a Ni’mat (bounty) in any case, and its rights should be fulfilled.

AFFAIRS OF THE HOUSE IN THE HANDS OF THE WIFE

114. I do not issue a fatwa (ruling) but I definitely advise that the affairs of the house should be in the hands of the wife or in one’s own hands. Do not hand the responsibility to others even if it is your own brother, sister or parents, otherwise the wife will become heart-broken. Either the husband controls the expenditure or hands it over to her, for she is the most rightful among the family. Her rights are not only to clothe and feed her but also to keep her happy. The Fuqahaa (jurists) have recorded that it is even permissible to speak lies to the wife to make her happy. From this we can gauge the importance of keeping her happy that even Allah has foregone His right! (Allah has foregone His command of speaking the truth in her favor).

THE BENEFIT OF MODESTY

115. Alhamdulillaah I have a great amount of modesty and shyness in me, so much so that I feel shy if others come to know of my shyness! Shyness is a quality that saves a person from thousands of sins. Shyness saves a person from almost all sins. There are many such subtle sins which the intellect cannot (easily) comprehend, but the person with modesty will recognize them clearly as sin. After all, how far can the intellect be used? Therefore, when expounding on the branches of Imaan with its highest and lowest level Rasulullah ﷺ said: الحياء شعبة من الإيمان (Modesty is a branch of

Imaan). There was no need for making special mention of Hayaa (modesty) since the other branches were not specified. From this we understand that modesty is an integral and vital branch of Imaan.

FORGIVING THE CREATION

116. I have been making Du'aa for a considerable period of time and have now refreshed it that "O Allah! Because of me, do not punish any of your creation for I have forgiven from my heart anyone who has harmed me in the past or will harm me in the future." So, the creation of Allah should not fear regarding me. In fact, if there is a need then I grant them full permission to tell me anything they desire. If I do not forgive others, and they are punished then what did I gain? Hadhrat Khwaaja Saheb remarked: "You will receive that persons good deeds (in the hereafter)." In reply Hadhrat said that what would such formal good deeds do for me? If Allah accepts this action of mine (forgiving others) then through it I will receive limitless good Insha Allah. Can a person be successful if Allah takes a formal account? Doesn't He (Allah) have the right to grant reward without the recipient being worthy? Is there a shortage of reward by Him? Why don't you think in this manner? The reason I forgive is that if this action of mine is accepted, then I have hope in Haq Ta'aala that He will forgive me for those rights which are on me (which I have not fulfilled).

GIVING PREFERENCE TO OTHERS

117. I walk on the side of the road and not in the middle. Even if a street sweeper comes from behind I give him the better portion of the road, for his right (Haq) is more than mine.

DIFFICULTIES AND TRIBULATIONS

118. One person said to Hadhrat: "I experienced so much difficulties and problems that if suicide was permissible then undoubtedly I would have done it." Hadhrat replied: If difficulties and problems were bad then Haq Ta'aala would not have placed them on the Ambiyaa عليهم السلام. Yes, you should ask for peace and protection, but if a difficulty comes your way then you should adopt patience (Sabr) and be pleased with your fate. Have faith that Allah Ta'aala is Haakim – The Ruler and Hakeem – One with Wisdom, and focus your gaze on Him.

HADHRATS HUMILITY

119. Once Hadhrat said: I am fasting and I take an oath that there is no one lower and more disgraceful than me in this world. On another occasion he said: I consider myself to be lower than every Muslim presently and lower than every Kaafir as far as the future is concerned. (This means that a Kaafir can accept Islaam and become a better person).

MISCELLANEOUS ETIQUETTE'S

120. I do not hang my Lungi and trousers higher than the shelf on which the Qur'aan Shareef is placed. I do not take money in my left hand and do not take shoes in my right hand.
When I walk on the road I leave the better portion of the road for others. I even consider the animals in this matter.

CONSIDERATION OF THE EMPLOYEES

121. I do not instruct the employee with two jobs at one time. I first instruct him with one. When he completes the first then I instruct him with the second so that he is not burdened with both at the

same time and doesn't have to remember. I take the burden of remembering (the second job) upon myself. If a certain job is confusing then I join him (assist him) to make it easier upon him.

CHOOSE THE EASIER METHOD

122. Always choose the easier method in anything. To choose the lengthy and strenuous method in a matter is illogical and also against the Sunnah. Allah gave Rasulullah ﷺ such courage and strength that he could bear any difficulty and could practice on the strict ruling all the time. Notwithstanding this, his noble habit was to choose the easier method. The wisdom behind this was that the Ummah could also practice on the Sunnah and the weak among the Ummah (the old and sickly) would not be deprived of the Sunnah and they do not suffer the remorse and regret of not being able to practice (on the Sunnah). Obviously Rasulullah ﷺ had the highest level of trust (Tawakkul), piety and contentment, but still he would give his wives a years supply of grain so that the Ummah would not be in difficulty. (So it becomes permissible for the Ummah to stock up food for a period of time).

THE GIST OF TASAWWUF

123. Allaamah Sulayman Nadwi came and asked me for advice. I was perplexed as to what advice do I give such a great Allaamah? It came in my mind to say the following: Moulana! The gist of this path is to annihilate oneself.

124. Regarding a certain person Hadhrat said: He was a religious person but he had one defect; he considered himself to be a religious person. The need was for annihilation.

THE POSITION OF EMOTIONS, INTELLIGENCE AND THE SHARI'AH

125. Alhamdulillah, I do not ever let my emotions overpower my intelligence and never let my intelligence overpower the Shari'ah.

RESULT OF FUTILITY

126. A person who spends his time in pursuing futile things will never be inclined towards the necessary things. This is proven through experience.

THE FEAR OF BECOMING PIOUS

127. If someone fears that if he becomes pious (Muttaqi), he will lose out on the worldly pleasures, then I say; "Make the intention that I do not want to become pious. However, for the sake of Allah spend some time in the company of the Ulama and the Mashaa'ikh and understand the Deen. The result of this will be that you will not experience any difficulty in becoming pious. On your own accord you will build up the interest to practice (on the Deen) and you will experience such joy and pleasure in practicing on the Deen that you will forget about all the worldly pleasures."

CONCERN FOR THE AAKHIRAH

128. Whoever turns all his worries and concerns into one major worry, and that is the worry of the Aakhirah, then Allah Ta'aala will suffice for all his worldly worries i.e. Allah will fulfill them. On the other hand, the person who takes all the worries upon himself (with the result that he neglects the Aakhirah), Haq Ta'aala is not concerned about him and does not care in which valley he perishes.

PROTECTION OF YOUR DEEN

129. If a person wishes to protect his Deen then he should follow a pious Aalim.

DO NOT LAUGH AT OTHERS

130. Do not laugh and mock at others. It has been observed that whoever laughs at others becomes involved in the same problem and sin.

THE WRATH OF ALLAH

131. When the wrath of Allah is upon someone then that person does not regret his sins. This (not regretting) is the sign of the wrath of Allah. Thus, Iblees has no regrets over his rejection.

DEATH WITH IMAAN

132. Hadhrat! A person should die with Imaan, even if it is with the lowest degree of Imaan, it is a great treasure. Thereafter, in a fearful tone, Hadhrat said: It is in the Hands of Allah. Without His Grace nothing takes place.

EASE IN DEVOTION

133. I have opted for ease in my devotions (Ma'moolaat). This is my inclination and I prefer the same for my brethren. My hearts desire is that they stay with ease in this world and also in the hereafter.

BOASTING AND GRATITUDE

134. To boast about a Ni'mat is pride (Kibr) and to consider it as a gift from Allah while considering oneself unfit for such a Ni'mat is gratitude (Shukr).

TRANQUILITY

135. The easiest way to achieve tranquility is through Tasleem i.e. acceptance, Tafweedh i.e. handing over matters to Allah and Inkisaari i.e. humility.

REALITY OF TAWAKKUL

136. Man should plot and adopt the means, thereafter trust in Allah. This is actual Tawakkul (trust in Allah).

REASON FOR WEAKNESS IN GOOD DEEDS

137. The reason for weakness in good deeds is love for the world and no conviction in the hereafter.

THE EFFECT OF DU'AA

138. Man should make Du'aa that he achieves success in his aspirations or for the removal of difficulties. As far as possible he should be attentive and humble in Du'aa and say: "O Allah! Do this certain thing for me." Every request should be repeated thrice. Immaterial whether the request is fulfilled or not, Du'aa has a great effect on the heart as far as peace and satisfaction is concerned.

KNOWLEDGE AND PIOUS COMPANY

139. Ilm (knowledge) without Suhbat (company of the Ahlullah) is not beneficial. The Islaah (reformation) of a person with Suhbat

and Ilm is easier compared to the person with Ilm but without Suhbat. All the Sahaabah ﷺ were not Aalims. Whatever they achieved they achieved through Suhbat. The Ahlullah have always taken care with regard to Suhbat. They concentrated more on Suhbat than Ilm.

SAVING A MUSLIM FROM HARM

140. The Hadeeth says: A Muslim is that person from whose tongue and hands other Muslims are safe. Thus, that action that harms a Muslim is not Deen but is the discarding of Deen.

LOVE FOR THE DUNYAA

141. To earn the Dunyaa is not Haraam, but love of the Dunyaa is Haraam. To earn money is not Haraam, but to become engrossed in it is Haraam. If milk, ghee, etc. is not eaten then the mind will be affected resulting in that person not being able to do any work. If the mind is nurtured and protected then that person will be able to perform. Feed the Nafs and take civil (Deeni) work from it. The Nafs is like an employee and the mind a governmental machine. If it gets paid regularly (fed) and regular repairs take place then it will keep on functioning. Rasulullah ﷺ says that your Nafs also has a right upon you. He also says that a strong Muslim is better than a weak Muslim, i.e. he is physically strong so that he can assist others, and he is also spiritually strong.

TO FORGIVE OTHERS

142. There are great virtues in accepting the apology of the wrongdoer.

THE ONE HOPEFUL OF FORGIVENESS SHOULD STAY IN THE COMPANY OF THE AULIYAA

143. That person who desires forgiveness (in the Aakhirah) should adopt the company of the Auliyaa. By staying in their company you will receive Barkat in your actions, for their hearts are enlightened. By staying with them Noor will develop in the hearts. When Noor comes then darkness dissipates and doubts are removed. Just seeing them is enough.

WHEN RELATIVES AND FRIENDS DO NOT EXPRESS LOVE

144. If relatives and friends do not express love then one should be relieved thinking that Allah Ta'aala has freed ones heart from "Ghayrullah" i.e. from others besides Allah. Sometimes everyone turns away so that the person learns that only Allah is worthy of being loved.

PEACE ONLY IN JANNAH

145. Do not desire peace and comfort in this world. Troubles will only come to an end when in Jannah. Complete peace is only in the Aakhirah. That difficulty which is a means of building ones Aakhirah is in reality not a difficulty. Yes you should make Du'aa for peace and protection (Aafiyah) and that you receive such bounties (Ni'mats) which you can bear.

BENEFITS OF ISTIGHFAAR

146. The means of fulfilling the needs of the Dunyaa and Aakhirah is Istighfaar.

THE ROAD OPENS WITH EFFORT

147. The road opens with effort. Do not wait to first view the road and then move forward. It is like a long road with trees on both sides. The road is straight but when looking ahead it seems that the trees meet in front, but as you move forward so does the road open up.

GOOD THOUGHTS ABOUT OTHERS

148. Think good thoughts about others, but when dealing with them, be cautious.

IBAADAT AT NIGHT

149. It is mentioned in a Hadeeth that the person who wakes up at night and petitions Allah, Allah says that He is very pleased with such a person, for he has left his wife and warm bed for My sake.

THE METHOD OF REACHING ALLAH

150. The only way to reach Haq Ta'aala is to rid oneself of Akhlaaq e Razeelah (the lowly qualities), to develop Akhlaaq e Hameedah (the beautiful qualities) and the acquisition of Taufeeq i.e. guidance towards obedience (from Allah). Negligence of Allah disappears and attention towards Allah develops.

VIRTUE OF DEATH ON A FRIDAY

151. It is mentioned in a Hadeeth that if a person dies on a Friday, the angels will not question him till Qiyaamah. The reason for this is the greatness of Jumu'ah. It is immaterial whether the person dies before or after the Jumu'ah Salaah. Therefore to wait for the performance of the Jumu'ah Salaah before performing the Janaazah Salaah is against the Shari'ah and futile.

SIN OF MURDER FOR BREAKING TIES

152. The Hadeeth says that if a Muslim does not speak to another, i.e. he breaks ties for a year, then he receives the sin of murder.

WE DO NOT UNDERSTAND THE DIVINE WISDOM

153. A child was brought to Hadhrat for “Dum”, i.e. reciting and blowing on the child, but the child started to scream and cry. Hadhrat said: Absence of knowledge and understanding is an astonishing thing. It makes a beneficial thing seem harmful. This child has been brought for its benefit but has become uneasy. It is the same with Allah and us. His attitude towards us is one of mercy but we become uneasy and scream. We should take a lesson from this.

ACCEPTANCE OF SALAAH

154. Hadhrat Hajee Saheb (رحمة الله عليه) said that when a ruler becomes displeased with someone’s presence (in his court) then will he allow that person to enter again? Never! So when you went for one Salaah to the Masjid and thereafter received guidance to go again (for the next Salaah) then understand that your first Salaah has been accepted and you are also from the accepted ones!

رَبَّنَا تَقَبَّلْ مِنَّا ، اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ،

وَ صَلَّى اللّٰهُ عَلَى النَّبِيِّ الْكَرِيْمِ ،

وَ اله وَ صَحْبِه اَجْمَعِيْنَ ،

وَ الْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ،

تَمَّتْ